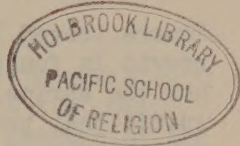


Japan Christian Activity News

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SPECIAL AUGUST COMMEMORATION ISSUE:

Symposium Reviews Direction of Post-War Japan
Translation of Atomic Bomb Literature Planned
Nuclear Energy in Japan
Book Review -- PIKA-DON



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INTRODUCTION TO THIS ISSUE

August in Japan means heat waves, typhoons, and droning cicadas. The fruit shop display iced watermelon, drugstores push the latest in suntan oils -- a summer tan grows yearly more popular here-and even commuters rushing for the 8:45 subway seem to move a little slower.

The month also marks the end of The Great Asian War. Thirty-one years ago the Japanese empire was destroyed, supply lines cut, and the nation exhausted and defenseless against frequent fire-bombing raids. Surrender came on August 15, after the atomic bombing of Hiroshima and Nagasaki. Again this year Japanese Christians marked the anniversary of surrender by reexamining their own complicity in the war. They asked whether Japan has changed in its relationships to Asia. They answered, No, it has not.

The destruction of Hiroshima and Nagasaki ushered in the Atomic Era. Nuclear energy, both stockpiled as weapons and confined behind lead walls to produce electricity through "controlled explosions," gains wider acceptance daily. And Hiroshima and Nagasaki, except in the memories of the victims and a few of their supporters, are fading gradually into a long list of wartime atrocities around the world.

In this special issue JCAN looks at several of these August topics. They are not easy issues to deal with. But then, the heat of August 31 years ago was not a reasonable time, and the arms build-up and proliferation of recent years hardly seems understandable either ...

-- Eds.

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NO CHANGE OF HEART

Symposium Reviews Direction of Post-War Japan

By Helen Post

"Japan hasn't really changed in the last 31 years," charged speakers addressing 600 persons at the Tokyo August 15 Symposium held to commemorate the end of World War II. The meeting was sponsored by various Christian groups involved in the Yasukuni Shrine issues and co-chaired by YAMAYA Shinko and IIJIMA Makoto.

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EDITORS:

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John Nakajima, Lee Seaman, Connie Gale NATIONAL CHRISTIAN COUNCIL Room 24, 3-18 Nishiwaseda 2-chome Shinjuku-ku, Tokyo 160 Japan

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The first speaker, the Rev. TOMURA Masahiro, of Asakusa Hokubu Church (United Church of Christ in Japan-Kyodan) reported that for the first time in several years, there is no bill to nationalize Yasukuni Shrine on the horizon. But, he continued, this signals only a change in strategy by promoters of the bill. In an approach that moves beyond the purely legal, Yasukuni supporters are promoting local Eirei o Kenshosuru Kai--local citizens' groups formed for the purpose of "responding appropriately to the spirits of the war dead.

Tomura traced Yasukuni Shrine's expansion since it was established in 1879, and its growth in functions corresponding with Japan's military exploits. He explained how the shrine has been used not only to glorify past war heroes but to create the spirit that produces new ones. Yasukuni Shrine's continued existence is dependent on war, he warned.

Speaking from his own experience of torture "in the name of the Emperor" during the war, Mr. AOCHI Shin analyzed the power inherent in the figure of the Emperor. Aochi was one of 22 journalists arrested in connection with the Yokohama Incident which involved the publication Chuo Koron. All were subjected to extreme torture, and six persons died. "I realized how the Emperor's name can be used to justify behavior of the most brutal kind," he said. Aochi is chairman of the recently organized Citizens' Committee for Japan-Korea Relations, which is concerned over treatment of Korean political prisoners.

In contrast to the other Symposium speakers, who were young men at the time of the war, Mr. MUTO Ichiyo, director of the Pacific Asia Resources Center, recalled his experience as a junior high school student. He was suddenly told one day that everything he had been learning was wrong, everything must change. Today, he said, while it is true that there is no torture and people enjoy more human rights than they did then, the internal structure of the country has not changed, as the Lockheed Case has made clear.

"Japan is like a body with two heads," said Muto, "one the Peace Constitution and democratic institutions, the other the political and economic mechanism represented by ultra-rightist KODAMA Yoshio, a key figure in the Lockheed bribery case." Both heads are creations of the same source, he felt. Muto noted how the U.S. revised its occupation policies as a result of the Korean War.

The Japanese are looking at post-war changes in a one-way mirror, Muto charged. On their side the mirror shows peace, prosperity, and progress. But Japanese perception doesn't go beyond this mirror to the rest of the world. "We have to be aware of the people in other Asian countries who are looking in from the other side of the mirror," Muto cautioned. "Ask them if Japan has changed, and they will say, 'No!'"

Asked to comment on the Yasukuni Shrine issue, Muto expressed his support for the anti-Yasukuni Shrine Nationalization efforts but also appended his own views.

"Tomura sees it as a special problem," said Muto, "but I do not think it is. It is a part of a whole structure that is bad." The analysis of the situation on which Christians base their position is not always clear or thorough, the PARC director stated.

Tomura had said that the Yasukuni Shrine situation has not changed. Muto had declared that the pervasive influence of military and business interests on national and international policies has not changed. How about the Christian churches? Have they changed? asked NCCJ General Secretary John Nakajima.

Nakajima quoted from the Kyodan's 1967 Confession of War Responsibility showing repentance for wartime deeds. But, he asserted, Christians must also confess their responsibility for not having made consistent efforts to establish the foundations of peace after the war. Nakajima read, in the cant of the militaristic period, documents of the wartime Kyodan instructing church members to support the war effort. Then he turned the spotlight on the church today. Although committees on issues like buraku discrimi-

nation and Korea-Japan relations have been formed, Nakajima said, in the Japan Christian churches at large he sees no change from the kind of acquiescence that led them to collaborate with the wartime government and no evidence of deep commitment to God's activity on behalf of the people of the world today.

What can we do? Asked participants following the presentations. Muto sees the necessity for Japan to free herself from the Japan-U.S. relations that have continued since the end of the war. Nakajima urged people to commit themselves to some action on behalf of peace, no matter how small.

At the close of the meeting, six groups, all working on the front lines in various human rights struggles, presented their appeals for support. A prepared statement on behalf of the Symposium, expressing determination to pursue the war responsibility of the government and the Emperor, was read and approved by an applause vote.

This was the third annual symposium. While the large majority of the persons attending were from Christian churches, Co-chairperson Iijima noted that this year, for the first time, citizens' group were included among the speakers and those in attendance, an evidence of the widening base of the movement. The crowd seemed about evenly divided between persons in the 20-to-40 age bracket and those in the 40-to-60 age bracket, with few younger or older than this. Considering that this was on a Sunday afternoon in the season when the exodus from Tokyo reaches its year-round peak due to heat, traditional homecoming festivals, vacations and a continuum of church summer programs, the attendance and interest evident at the Friends Gakuen hall were not insignificant. The issue is: can they be significant in ridding Japan of the old structures that keep it from becoming a peace-building, democratic nation?

TELLING THE STORY

Translating Team Begins A-Bomb Literature

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Stories, movies and studies of the Hiroshima and Nagasaki bombings abound in Japan -- in Japanese. However, only a very small amount has been translated into other languages. This effectively seals most of the world off from sharing Japan's A-Bomb experience. In July and early August a bi-lingual translating team traveled to Tokyo, Hiroshima and Nagasaki preparatory to beginning a one-year translating project at the Wilmington Peace Resource Center in Ohio. On the broad-based team are MASAOKA Osamu, Japanese, Jaylene MASAOKA and Wayne LAMMERS, Americans raised in missionary families in Japan, and Cheryl LAMMERS, born and raised in the American Midwest.

During their year as translating volunteers, team members hope to render several complete books into English and to summarize some of the other Japanese-language materials now at the Wilmington Peace Resource Center. "It's been thirty years," Wayne told JCAN, "in that thirty years we've focused on the power of nuclear weapons -- and the tragedy has been forgotten. We really don't think it can wait any longer." Here JCAN presents the team's report on their project. --Eds.

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With the coming of August 1976, thirty-one years have lapsed since the atomic bombs were dropped on Hiroshima and Nagasaki. During these thirty-one years, thousands have suffered not only physical but emotional and mental anguish as a result of the tragedy that befell them on August 6 and 9, 1945. Many have tried to somehow convey through medical research, through peace education and some by their very life styles, the unimaginable human suffering that was and may yet again be caused by an atomic bomb.

In August of 1975 Barbara Reynolds, who has long been active in the peace movement and has involved herself with many people both in Hiroshima and Nagasaki, founded

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the Wilmington College Peace Resource Center in Wilmington, Ohio. Within this Peace Resource Center is the Hiroshima/Nagasaki Memorial Collection donated by the city of Hiroshima. The nearly 400 books in Japanese, ranging from medical documents to poetry and literature, all deal with the effects of the A-Bomb.

The Center was designed to share the A-Bomb experience with people living in the United States. However, the books are not actually available to most people in the U.S. because of the language barrier. We hope to begin to change this.

Interviewing in Japan during July and August, our translating team traveled to Hiroshima and Nagasaki, where we met with survivors of the A-Bomb, novelists, poets, physicians, scientists, secondary and college teachers, and peace activists. We also spent some time in the library of the Peace Culture Center, surveying the collection of books and trying to get a grasp of the available resources concerning all aspects of the effects and meaning of the A-Bomb.

The team wanted to 1) get an idea of what books the Japanese people wanted to see translated, 2) to become familiar with the many people of Hiroshima and Nagasaki who have devoted their lives to the cause of peace in the world through nuclear disarmament, education, and healing, and 3) to collect and survey material concerning the atomic bomb, its survivors and its effects.

What to Two different opinions emerged on what should be translated. Some feel
Translate the greatest emphasis should be placed on conveying the bombing as it happened to the present survivors and the many victims who recorded their experiences before they died. Others wish to stress what is going on in Hiroshima and Nagasaki today and what must be done to bring about present-day peace in the world. All interviewees voiced a common concern over communicating the reality of the bombing. Between the present-day situation in the U.S. and the experiences of over one million people in the two Japanese cities thirty-one years ago, a wide gap yawns. It will not be easy to bridge.

Many people who directly experienced the A-Bomb feel incapable of doing anything except as living examples of the suffering and agony the Bomb can cause. These people desire more than anything else to banish the Bomb, to stop production and prevent use of nuclear weapons. Their starting point can only be the terrifying shock and pain of their experience.

Concerned people have been able to share in the survivors' suffering and to verbalize at least in part their need, and the world's, for a universal effort towards peace. These people have involved themselves in the peace movement, participating in protests and sit-ins against nuclear testing and writing books.

Teachers in Nagasaki have pushed the City Board of Education towards a comprehensive peace education program. Feeling a deep responsibility to pass on the A-Bomb experience to the next generation, they have established August 9 as a peace education day and have compiled a Peace Reader for use in schools.

Others have dedicated their professional lives to the survivors and to world peace, working through science, medicine, politics, psychology, and sociology. They want communication with Americans to create concrete efforts towards world peace. Alternatives to conflict, to the arms race and to the A-Bomb, can only grow in an atmosphere which transcends national guilt feelings, they stress.

Work Begins Now the translating job begins, aiming for a balance of the many views we have encountered in Japan. One cannot speak of peace education and nuclear disarmament without knowing and sharing the truth of what happened in Hiroshima and Nagasaki. At the same time, creative disarmament cannot emerge only from dwelling on human grief, suffering and guilt.

The A-Bomb is not a natural disaster. It was made by human minds and hands, and it can be prevented by humans. Yet humanity is on the brink of forgetting this. We are now, as Barbara Reynolds puts it, "potential survivors." Peace today is a challenge, a condition human beings must strive to create. Hiroshima and Nagasaki remind us of what may happen if we stop.

Presently the group is appealing for financial help to concerned individuals and groups in Japan and the United States. They have set their fund-raising goal at \$18,000, half for subsistence living expenses for four people for a year, and half for project costs involved with printing the books they translate. So far they have received lots of encouragement but almost no financial support. Contributions can be sent to

Tokyo Ginko, Hiroshima Shiten

Acct. # 072-149012

"America Wilmington Daigaku

Hiroshima/Nagasaki Kinen Bunko Hiroshima Shibu"

or directly to Wilmington College and designated for the Hiroshima/Nagasaki Memorial Collection Translation Project.

NUCLEAR POWER MUST BE STOPPED

A Report on Nuclear Energy in Japan

by ANDO Hideo

Rev. Ando, pastor at Keisen Baptist Church in Tokyo, has served as General Secretary of the Consumer's Union of Japan. He is presently a member of the Union's steering committee.

The recent "energy crisis" has led the Government and industry to put more emphasis on nuclear power development. Thus in Japan, twelve nuclear power plants are in operation. All but one are equipped with the light water reactor (LWR) of either the pressurized water reactor (PWR) or boiling water reactor (BWR) type. Another sixteen plants are undergoing test runs, are currently under construction, or are in the process of being licensed. All of these are also equipped with the LWR. Total generating capacity is 6,600 megawatts (6,600,000 kilowatts.) According to a long-term projection on nuclear power by the Ministry of International Trade and Industry, the total generating capacity of nuclear power plants will reach 129,000 megawatts by 1995.

The development of nuclear power in Japan, however, has reached a deadlock recently because of the opposition of some city-based consumer activists and of the people living near the present or planned sites of nuclear power plants. Recently more and more people are questioning the "proven" safety of nuclear power plants and of the facilities utilized in the nuclear fuel cycle. In this context the "Statement Opposing the Imprudent Development of Nuclear Power Which Produces Plutonium" issued on March 26, 1976 by the 26th General Assembly of the National Christian Council of Japan was epoch-making.

The reasons for our deep concern over and opposition to the development of nuclear power are briefly as follows:

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The Dangerous
Nature of
Nuclear Power

Recently a succession of accidents and break-downs have occurred in the systems important for nuclear power plant safety, puncturing the myth of the "proven" safety of nuclear power. The technology of nuclear power is beginning to appear as, in fact, only "incomplete technology."

In our small and crowded Japan, nuclear power plants are situated too near to densely or fairly densely populated areas. In fact, all of the plants are adjacent to farming areas or fishery bases. The environmental impact of released radioactivity has been estimated only hypothetically without any experiments of diffusion and accumulation and with no ecological observation. The effects of thermal pollution were not considered at all. A safe method of storage and disposal of radioactive wastes has not been discovered yet. Neither have the dangers inherent in reprocessing facilities been considered. Moreover, labor accidents through exposure to large amounts of radiation have actually occurred. And it is always desperately difficult for common citizens to obtain necessary information from behind the secret curtain obscuring nuclear power plants and nuclear policy.

Plutonium, a side-product in nuclear power plants fueled by uranium, raises special problems. People exposed to large amounts of plutonium suffer just as if exposed to an atomic explosion. Even small amounts produce cancer and genetic damage which bring grief both to us and to forthcoming generations. In addition, the half-life of plutonium is said to be 24,000 years. Etymologically speaking, plutonium was named after the King of Hell. Perhaps we have already opened a Pandora's Box which will bring misfortune and disaster on mankind.

The Threat of
Nuclear Armament

A nuclear reactor was first constructed to make the plutonium bomb dropped on Nagasaki. The technology of nuclear power was first developed for nuclear weapons. The so-called "peaceful utilization" of nuclear power is closely related to "military utilization." According to the Government's nuclear projection, enough plutonium will have accumulated by 1985 to make ten thousand Nagasaki-type bombs. We who experienced Hiroshima and Nagasaki must prevent Japan from opening the way to nuclear armament. We must remove anything which might increase the threat of atomic war through the proliferation of nuclear weapons.

Violation of
Human Rights

Because the development of nuclear power is closely related to military utilization, details are classified Top Secret. This is in addition to the commercial secrets of the power plant makers and of electrical suppliers. The more the nuclear industry develops, the more secrets it will have. Government and industry are intimately tied into a system which controls information and deprives people of their right to know, speak and act. These are ominous signs which could lead to fascism and militarism.

Reconsidering
Our Way of Life

Japan enjoyed an annual 10% "miracle" growth rate in the 1960's. This explosive growth led to environmental destruction which was reflected in the health of the people; agonizing deaths from mercury, cadmium and PCB poisoning, substantial increases in the percentage of young and old suffering from respiratory disease, and concern about genetic damage among people of reproductive age. Moreover, Japanese industry is becoming notorious for exporting pollution to other countries, especially Asia, in such a way that the people in those countries will be sacrificed. In the same way, the government and nuclear industry are still pursuing high growth and economic development. They have resolved to develop nuclear power plants all over this beautiful but crowded set of islands.

A good life does not mean simply to possess more and consume more. This kind of life-style does not promise truly abundant life. We must reconsider our life and life-style. We must open our eyes to see and judge what is truly necessary for us, for our homes and for our country. We must be emancipated, first of all, from the

spell of the producing society -- including the "plutonium economy" -- in order to create a world where people will never sacrifice other people and we can all live together as true and friendly neighbors.

The development of nuclear power must be stopped now.

PIKA-DON

Book Review

The story of the bombing of Hiroshima is not an easy one to tell. The images are too strong, the words too powerful, the pictures too well-known. In self-defense the mind clicks off and refuses to process this city full of death and destruction.

Now available in English, the small picture-book PIKA-DON makes the Hiroshima bombing real. MARUKI Iri and Toshi tell their story not with sweeping statistics or endless pictures of the destroyed city, but instead through the eyes of an old grandmother who lost many in her family and today tells the story over and over again. "It was just like hell. A procession of ghosts. A sea of fire. It was a thing of the earth, though. For no demon was there."

Portrayed through simple sketches and understated text, the grandmother and her relatives change from unfortunate bystanders caught in a now-old war to brothers, sisters and friends who died yesterday. The rest of us hear the old grandmother's words echoing, "The Pika was not like a landslide. It couldn't have fallen by itself."

Pika-Don is Japanese for the flash of light and the sound of the atomic bombs that hit Hiroshima and Nagasaki. The word, it is said, was first used by the children who experienced the explosions.

PIKA-DON (Eibun-tsuki), Roba no Mimi Publishing Co., Mejiro 3-1-19, Toshima-ku, Tokyo 171. 1976. 500yen (US \$1.75) plus check handling charge (500yen) and postage. Mailing weight 120 g.

NO MORE HIROSHIMAS; NO MORE NAGASAKIS
Groups Opposed to Nuclear Weapons Meet

Thirty one years ago on August 6, the atomic age commenced when the first atomic bomb was dropped on Hiroshima; three days later the second bomb fell on Nagasaki. The Japanese people commemorate these two historic days every year in solemn ceremonies held in the two cities. Many groups and individuals centering around Hiroshima and Nagasaki Days have been working to stop the development of nuclear weapons.

The Japanese movement to ban nuclear weapons is headed by two groups--Gensuikyo (the Japanese Council against A and H Bombs) which hold yearly conferences at the beginning of August. Originally one organization supported by the Japan Communist Party (JCP), the Japan Socialist Party (JSP), and Sohyo (the General Council of Trade Unions), the group split in 1962 over the issue of nuclear testing by the Soviets. The Socialist Party and Sohyo had consistently demanded that Gensuikyo oppose nuclear tests by all countries; however, the Communist Party did not go along with this reasoning. At the Eighth World Conference Against A and H Bombs the JSP and Sohyo walked out when the meeting failed to protest Soviet testing. They later organized their own group--Gensuikin.

This year marked the 22nd World Conference Against A and H Bombs sponsored by Gensuikyo. Attended by over 160 persons including Nobel Prize winner Dr. George Wald and some 60 other representatives of 19 countries and 9 international organizations, the conference called for an international treaty banning the use of nuclear weapons.

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Gensuikin participants conferred in Kyoto this year rather than holding the traditional Tokyo meeting, in part to protest the nuclear power station project in Kumihama, Kyoto prefecture. In another break with tradition, the Gensuikin conference called for opposition to all uses of atomic energy even peaceful uses such as power stations. In his keynote address Professor MORITAKI Ichiro, chief of Gensuikin deplored the escalation of nuclear armaments and predicted the deterioration of the atmosphere through radioactive contamination by nuclear power plants.

After the conferences, participants traveled to Hiroshima and Nagasaki where they attended municipal ceremonies and met with A-bomb survivors.

SEMINAR ON SHINTO

The NCC Center for the Study of Japanese Religions announces its third annual Seminar for Foreign Missionaries. Following last year's study of Pure Land Buddhism (JCAN #484, Oct. 24, 1975), the seminar this year will focus on Shinto. Two outstanding Shinto scholars will address the group. Professor HIRAI Naofusa (Kokugakuin University) will lecture on, "Shinto: Essence and Origin," while Professor ONO Sokyo, author of *Shinto: The Kami Way*, will speak on, "Shinto: Organization, Activities and Prospects." Both lectures will be followed by sessions of questions and discussion. The group will also visit the famous Yasaka (Gion) Shrine, where the Chief Priest will explain the origin and function of the shrine.

TIME: September 24 (Fri.) - 25 (Sat.) from noon to noon

PLACE: Kansai Academy Seminar House, Kyoto

COST: ¥3,500 for the seminar plus ¥2,500 for those who need overnight lodging

RECOMMENDED READING: *Shinto: The Kami Way*
Tuttle (paper back)

Make your reservations by August 31, enclosing ¥2,000 deposit, with
The NCC Center for the Study of Japanese Religions
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Karasuma-Shimotachiuri, Kamikyo-ku, Kyoto 602
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